/8 cont./

131 comprida and Cachoeira grande are in any case the work of their
172 ancestors. Since the first Araguaia travelers already mention these "inscriptions" as documents of great age, the Karaya must have lived in these regions at least since the sixteenth century (see pp. 91 ff.).

439 Within the Šambioa region, where the river is no longer
[162] navigable for ships, there are no Brazilian settlements at present. The savages are therefore completely dependent on the barter trade with the few larger rowboats passing by four to six times annually or the small vessels which maintain communication with
[648] São Vincente. They deliver mainly hammocks, field produce, and chickens to the travelers, but have otherwise kept their full
433 independence. Living under far better conditions of existence than the Karayahi, they stand, as far as agriculture is concerned, on a higher level than even the civilized river-dwellers.

648 They live in most bitter enmity with the Kayapo tribes of the left bank, the Kradahõ /Cradaho/, Ušikriñ, and others. Many
[729] abducted women and children of the latter are found in their villages. On the whole, however, they are well treated, the children even adopted into the tribe without further ado.

The relationship of the Šambioa to the settlers has not always been peaceful. Nevertheless, Castelnau was already able to substantiate that these Indians did not deserve the bad reputation which they had among the Goyans at the time. The main guilt for the misdeeds which occurred is in any case to be sought on the side of the foreigners.

609 Their behavior was decidedly hostile in the seventies when the notorious Chief Roco attacked travelers on several occasions and massacred them.

Today it is only the inhabitants of the second village who
[411] receive strangers with hostility. Women and children are taken to safety, the warriors stand threateningly on the shore, armed with bows, spears, and clubs, and hardly condescend to barter. In the other villages our reception left little to be desired, once the fleeing women were successfully persuaded to return.

/187 cont./

101 Their neighbors are therefore the following:

In the south, Kayapó and Bororo, the latter known to the Karajá only by name.

/188/ In the west on the Rio das Mortes, the Chavánte, in Karajá: klɨ̆ũ̆zɨ̆ (kĭlŏzɨ̆, kŭlɨ̆zɨ̆); on the Rio Tapirapé, the Tapirapé, ũ̆hũ̆; from Santa Anna northward, the Kayapó, klɨ̄ɫɨ̆ũ̆.

In the east, on the upper Tocantins, the Cherénte, ĭnŏlɨ̄ɨ̆tŭ; on the south end of Bananal, the so-called Canoeiros, tĭɨ̄bĕzɨ̄; in the middle of Bananal, the Šavajé, šɨ̄wɨ̆jɛ̄, (ĭ)šɨ̄(n)dĭwɨ̆ndŭ.

In the north, the Šambioá: šɨ̆mbĭóɨ̄.

Of the tribes with whom they were unacquainted, the dõbɨ̄ĭ were mentioned on the Rio das Mortes in the east the ĭšɨ̆wŭndɨ̆hõ.

648 The Karajá live on a war footing with all these tribes, except for the related Šavajé and Šambioá; they show great fear [439] of all of them. They formerly carried on trade with the Tapirapé, but for five or six years the two tribes have avoided each other as a result of a feud which flared up between them because of the 619 kidnapping of women by the Karajá. The Karajá show great respect even before the two tribes related to them. This is prob- ● [62] ably due to the fact that the Šavajé and Šambioá live in a few large villages, whereas the Karajá are scattered in many small settlements, and that they therefore, unaccustomed to great crowds of people, are afraid of the imposing number of armed men. Apparently, fear of other tribes is customary among the Indians generally.

162 The tribe of the Karajá is at present divided into two hordes:
361 The north horde lives from the northern end of Bananal
622 Island to the Rio das Mortes in the following 14 fixed villages (from north to south) (1): village of the chief Wɨ̆lɨ̆tɨ̄, Crĭsŏtĕ,

1. By fixed villages I mean those that are again established in their particular district after each rainy season with the move to the river sandbanks again.

/188 cont./

361 [62] [622] Tŭmănăkū (said to have died in September 1908), João III, Alfredo, Cyriāki-Cadete (Cyriāki moved to the mouth of the Tapirapé in September 1908), village on the mouth of the Tapirapé, village of the chief João II, José, Fŏtúnă, Ilk, village on the Izabel Morro, Cadete João, village of the deceased Cincinati. The villages are divided into three groups and an [484] [622] [578] outlying settlement: Walata lives four days' journey (the days' journeys are calculated for the descent in a rowboat) below Crisote, since he is hostile to all the Karajá and therefore is duly feared by them; in the fall of 1908, however, there seems to have been a reconciliation between them. Crisote also lives somewhat isolated, namely, a full day's journey below Tumanakū. From Tumanakū to José there is a string of villages; the average distance between them is a three hours' journey. Only the village on the mouth of the Tapirapé is a trip of four or five hours away from either of the two neighboring villages. Between José and Fotuna there is a distance of one and a half days' journey; then the villages again follow at shorter distances.

[622] A branch of the north horde is the Karajá village of Chief Kŏrŭmărē along the river on Bananal, located a day's march to the east from the village of José. /Pl. 38 appears here./

361 [162] [103] /189/ The south horde lives from the Rio Crixá to the Rio Vermelho in eight fixed settlements: on the Lago Luiz Alves, below and above the Rio Crixá, on the Lago de Café, in São José (ãũwĭ), just above São José (hōlĕnĕkă), just below the Rio de Peixe (šĭšă), on the mouth of the Rio Vermelho above [484] Leopoldina (šĭšămādŏ). These villages, too, are divided into several groups: three villages lie on the Rio Crixá at a distance of about three to four hours' travel apart. The village on the Lago de Café is midway between Rio Crixá and São José and is [103] about four to six hours of travel in distance from the two. Near [484] São José there are two villages: šĭšă is one and a half days' journey away; šĭšămādŏ is two and a half days' journey from [621] šĭšă. šĭšămādŏ is an outlying settlement that has existed for

[TEXT Continues on P. 62]

/189 cont./

about five years; it is inhabited by civilized Indians who prefer the advantages of civilization (tobacco, salt) to living together in the tribe.

Between the two hordes there is an intervening space of a six and [illegible] half days' boat-trip (calculated downstream). As the reason for the unhabited state of this intervening area the Indians told me that they lived here on the high banks only during the rainy season, that in the dry season only a few and poor sandbanks were exposed and there were a great many mosquitoes; two facts which I am able to confirm. As a transit area, however, it is busily used; on both the journey upstream and downstream I came across migratory villages here in both directions.

Thus we come to 23 fixed villages.

The size of the villages varies greatly. In the north horde there were villages with one to eight houses; altogether I counted about 80 houses, so that on the average there were five to six houses to a village. In the south horde there were villages with one to four houses. Altogether I counted about 20 houses, so that on the average there were two to three houses to a village. The number of houses in both hordes together is therefore only about 100.

The number of inhabitants likewise varies. There were:

	North Horde	Koru-mare's Village	South Horde	Total	Immi-grant Šavajé	Total
Men:						
Adults	114	–	27	141	3	144
Youths	57	–	15	72	1	73
Boys (1-12 years old)	141	–	28	169	1	170
Total	312	ca. 20	70	402	5	407
Women:						
Adults	164	–	38	202	7	209
Maidens	22	–	12	34	3	37
Girls (1-12 years old)	129	–	28	157	1	158
Total	315	ca. 20	78	413	11	424
Total for both sexes	627	ca. 40	148	815	16	831

/190/

161 Without the Šavajé of the south horde, the total figure
●[162] thus comes to 815; with the Šavajé, 831 persons. Therefore, on the average, there are seven to eight persons in one house.

[131] For the large area that the Karajá inhabit (about 800 kilometers in length), the population is thus very small. It is indeed possible that it was once larger, though the huge figures
162 of earlier reports seem greatly exaggerated. The small number
164 of youths and maidens is striking. Perhaps maidens were kept hidden from me; perhaps, however, very many young persons were in fact victims of the measles epidemic which, according to statements by the Indians, raged terribly among the young people in 1906 or 1907 (1). For the present, no retrogression is

1. In 1908 very good health conditions seemed to prevail among the Karajá. It was only in the village on the mouth of the Tapirapé that many small children were suffering from a kind of whooping cough. From July to the end of October, as far as I know, only one child and two old men died. I did not observe any births, but obviously several were imminent in a short time.

163 to be seen. The number of children seems appropriate for the
589 conditions, about three children to a family. There were a few
581 middle-aged bachelors; their influence on the male youth is not good. They preach the ideal of bachelorhood, which the young try to emulate, and all the more since, with marriage, they are obliged to undertake hard daily work (fishing, laying out plantings). More than one told me that he did not want to marry, because then he would have to work so much. The parents seem to work against this, however.

175 If we look more closely at the relationship of the south
167 horde to the north horde, it seems that the south horde originated only within the course of the last hundred years. The Karajá thus seem to be in the process of migrating to the south. We have the following information about the dwelling sites of the Karajá.

/190 cont./

175 167 [162] In 1772 José Machado meets Karajá, apparently on Bananal Island. In 1773 Fonseca visits the Karajá north of the southern tip of Bananal; they occupied nine villages with 9,000 inhabitants, three villages of which belonged to the Šavajé.

175 167 648 Transplantings to the south, into aldeamendos, took place from 1782 on. In this year 700 Karajá were transplanted to São José de Mossamedes near Goyaz, where they gradually perished.

[164] [165] In 1786 Carretão was founded for Chavánte and Savajé; most of the Indians succumbed to a measles epidemic, and the survivors were taken to Salinas in 1788, where they likewise gradually perished. A removal of the Indians to the south near these "centers of civilization" [131] did not take place at that time, however, for in 1792 Souza Villa Real, when he traveled downstream from the Rio Vermelho out of the Araguay, did not find any Indians as far as the south end of Bananal. [484] It was only at the beginning of the nineteenth century that the Karajá seem to have come to Salinas occasionally to visit their fellow tribesmen settled there. Thus, Silva Souza reports that between 1809 and /191/ 1812 they came to Salinas in order to submit peaceably, but that they moved back to their villages on the river as a result of a dispute; unfortunately, it is not said where these villages were. Cunha [439] Mattos reports in 1824 that the Karajá at times came to Salinas [172] in order to buy iron implements there (1). These conditions

1. Rev. trim. 37, p. 363.

lasted for many decades, for Castelnau reports in 1844 that the Karajá occasionally came from the Araguaya to Salinas, in part to visit their fellow tribesmen, in part to plunder the plantations 175 of the Brazilians (2). He himself did not come across any villages 13 36

2. Vol. 1, pp. 372, 377, 383.

from the mouth of the Rio Crixá to the southern end of Bananal, but reports that the fixed settlements start only after the division, and, to be sure, on the western arm, and that up to the Rio das

/191 cont./

175 131 361 Mortes there are three villages, the first of which lies 38 leagues, the second 30 leagues, and the third directly above the Rio das Mortes (3). Rufino, too, in 1846/47 found Karajá villages (nine)

3. Vol. 1, p. 395; Vol. 2, p. 114.

only along Bananal Island, the most southerly of which lay nine days below the southern end of Bananal. In 1863 Couto de Magalhães made a new attempt to settle Chavánte and Karajá in a village near Salinas, in order to introduce them to civilization here. It was this settlement, in connection with the further advance of Brazilian civilization toward the west, that seems to have led the Karajá to settle south of Bananal Island. Thus, Moraes Jardim and Spinola in 1880 mention the first village of the Karajá from the south as near São José, then a second village at the mouth of the Rio Crixá. There follow 18 villages on Bananal, beginning on the Lago dos Chavántes and with a village near Santa Maria at the end. These 21 villages were said to have about 600 inhabitants.

175 167 648 361 [162]

Ehrenreich mentions the following villages in 1888: Between Leopoldina and the Rio Crixá a camp with a few tents was found. Near Schischá there was a village of about 30 persons on a sandbank. He found the ranchos near São José, which were inhabited by the Indians during the rainy season, deserted in August. There was another village on the Rio Crixá. North of the southern tip of Bananal he lists the following villages: Above the Rio das Mortes three villages, near Izabel do Morro four villages, from there to the mouth of the Tapirapé six villages, and below the Tapirapé mouth six more villages, the last of which lay isolated on the north end of Bananal. The formerly northernmost settlement near Santa Maria was, according to his account, attacked by the Kayapó in 1881 (in 1859, according to Coudreau, p. 136), destroyed, and, as a consequence, definitely given up by the Karajá. The north horde, therefore, according to him, occupied 19 villages, whereas the south horde occupied two to four villages. Cavalcanti in 1895 gives the following villages for the south horde:

175 361 [162] [221] [121] [162]

/191 cont./

175 361 The first village on an island opposite Chicas (probably identical with Schischá) with two houses, the /192/ second village on a sandbank opposite São José with four houses, another village on the mouth of the Rio Crixá under the chief Pedro Manco.

The accounts of Coudreau in 1896/97 for the south horde, about whom he reports only information given to him, are even more inexact than for the north horde. He mentions two villages [162] for the rainy season: one near São José with eleven houses and 60 inhabitants, the other near Schischá with 17 houses and 40 [221] inhabitants. The large number of houses and inhabitants shows how the Indians gather together in a few larger villages during the rainy season. This shows, however, that the south horde was already strengthened.

361 In 1908 I myself found the first village near Leopoldina, the [162] second near Schischá, the third above, the fourth in São José (a house occupied by Indians), the fifth on the Lago de Café, the sixth above, the seventh below the mouth of the Rio Crixá, the eighth on the Lago de Luiz Alves: altogether, 19 houses and 148 inhabitants.

173 167 According to stories of the Indians of the south horde, the first Karajá here, those of São José, were supposed to have come [622] from the north. The first chief who immigrated here was mãněkōkŏ. He found the land uninhabited. When he died, the Indians continued to live here under another chief, Xavier. Among his people there was kūlĭ, the chief of village 3. kūlĭ seems to be about 60 years old. I do not know whether he was born here. At any rate, the immigration took place before his time, in other words, in about the first half of the nineteenth century. According to [361] the Indians, šĭšă consisted of one hut 20-30 years ago; later several Indians from the north moved in. The village near Leopoldina is said to have been founded about five years ago; the people formerly lived in šăndălăbĕ (on the Rio das Mortes, or the Barreira de Izabel Velha, or near Izabel do Morro).

/193 cont./

166 Therefore a slight shift to the south has taken place. It should
361 also be mentioned that in September of 1908 Chief Cyriáki detached himself from Cadete and moved to the village at the mouth of the Tapirapé, that is, the next one to the south (2). There were

2. Kissenberth mentions the first village above the mouth of the Tapirapé as Cyriáki's village.

two migrations from the north to the south horde, but only for the purpose of visits or trade. A few persons, however, seemed to wish to remain permanently with the south horde.

In the south horde the same villages were again found in October as in June. On the downstream trip eight villages with 19 houses and five abandoned villages with eleven houses were observed, on the upstream trip the same eight villages with 20
[463] houses, but two villages had been shifted and two branches had withdrawn (boatbuilders of the second and third village who had completed their work); moreover, three deserted villages with six houses were to be seen (3).

3. On the reason for the abandonment of the villages, see below under "House and Village" /see pp. 85 - 87/.

162 The increase in houses by one is attributable to the immigra-
166 tion of Šavajé, for on the upstream journey there were five male
361 and eleven female Šavajé in Schischá. Besides that, however, the number has shifted further: on the downstream trip I counted 70 men and 61 women, on the upstream trip 70 men and 78 women; thus, with the Šavajé, the increase from June to October amounted to five men and 28 women, or 33 persons. This increase is to be traced back, in addition to immigration by the Šavajé, to that from the north horde.

/193 cont./

162 166 Thus, the migration southward seems to continue to this day, and it seems to have affected the Savajé as well. Apparently the south horde has a bit of Savajé blood in it, which is noticeable above all in the taller build. Today only about one-fifth of the Karajá live south of Bananal; the majority still live in the north horde, but we have seen that in it, too, a trend toward the south is making itself noticeable (4).

[361] 4. A migration from the south horde to the north horde took place long ago: people emigrated from Schischá and settled on the Corrego; this is the village of José (six men, eight women).

174 Whether this migration to the south is a continuation of an older migration which brought the Karajá to the Araguaya I should like to leave undecided. As is well known, Ehrenreich pointed out many similarities between the Karajá and the Indians of Guiana.
171 Without wishing to pursue these cultural connections further at present, I should like to state, from a comparison of Karajá and Kayapó culture, that the Karajá show very many cultural traits related to the Kayapó, but also harbor a large percentage of foreign /194/ elements that seem to point to the north or northwest. It will remain for later investigations to pursue these cultural problems further. The present-day distribution of the Karajá, 174 131 648 [101] their confinement to the river valley in a narrow band beyond 8 1/2 degrees of latitude in the midst of hostile tribes, especially those of the Ges /Ge/ family, seems to point to the fact that the Karajá migrated up the Araguaya from the north, breaking up the tribes 648 living here. So far the Karajá have not yet come to an amicable [797] relationship with the neighboring tribes. Efforts to bring this about were undertaken at Conceição by the mission, but they failed after initial success (1).

[115] 1. The reports, for which I am indebted to a Brazilian near Santa Maria, that the Kayapó and Sambioá meet annually at a particular place on

/196 cont./

342 335 The unaffected Šavajé house is shown in the ground plan and cross-section in Ill. 20. Characteristic are: two ridge uprights, over them the ridge beam, a second longitudinal beam at two-thirds of the height; three side uprights on either side, and over them /197/ side crossbeams. The rafters are led down from the ridge beam over the side crossbeams to the floor and fastened to the floor itself. The roundings are each supported by six low uprights, the three of each of the two sets are connected by cross-beams over which the rounding's roof-beams run down to the ground from the first and third arch. Thus, sides and rounding are supported from the inside by uprights with crossbeams. The entrances are in the roundings. These houses are 20-25 meters long, 12-15 meters wide, 3-4 meters high.

342 335 177 In Schischá at the end of October I came across the house of an immigrant Šavajé family; it was already altered (ground plan and cross-section, Ill. 21; covered, Pl. 40, Ill. 4). First of all it was a double house; its layout was identical with that of the Karajá house (Ill. 19). The difference was /Ill. 21 appears here/ that in front of each of the side support-beams a low, free-standing wall post had been rammed into the ground; to these wall posts, which were not connected by crossbeams, the wall covering was fastened. Thus, the separation into roof and wall had already occurred here; the wall supports were retained, and they became side support-beams. With regard to the round structures the layout is already simpler in Karajá fashion. In the mixed houses of the Karajá, these wall posts have disappeared; the covering is fastened to the side support-beams themselves. Thus, we have here before us the process of the development of the Šavajé house into the rancho; one need only omit the round structures in order to have a genuine Brazilian rancho structure. I actually saw such a house among the boatbuilders of Schischá on my downstream journey.

• 162 /198/ The assumption that the inhabitants of the southern-most villages of the south horde are mixed with Šavajé (see above: "Size" and "Number" /see pp. 46 and 67/) thereby gains additional support.

/351/

II. The Šavajé.

175 1. Historical.

Up to the present time the Šavajé /Javahe/ have been known almost only by name. The first to see the entire island of Bananal was Diogo Pinto da Gaia in 1720; I was unable to obtain his report, however, so I cannot say whether he encountered the Šavajé. We have the oldest report by José Pinto da Fonseca, who in 1773 navigated the Araguaya and pacified the Karajá. [62] [131] He reported (Rev. trim. 8, pp. 376 ff.) that they lived in three villages on the island of Bananal. He says that in the interior of the island there was a large lake abounding in fish (1).

1. Ibid., p. 389.--This report does not show that the Šavajé lived on this lake, as subsequent investigators construed (Ehrenreich, "Beiträge," pp. 5, 7).

[574] During his sojourn among the Karajá, the latter were visited by the Šavajé; wrestling took place as a greeting. According to his statements, the two peoples lived in peace. The Šavajé came riding up in large numbers in boats; they bore feather ornaments on their heads and lances adorned with feathers in their hands and blew on trumpets.

In 1774 Vasconcellos was on the Araguaya with Fonseca; he established a presidio and the aldeamendo Nova Beira on the east arm of Bananal where he settled Karajá and Šavajé. He [103] named the three villages of the Šavajé Cunha, Mello, and Ponte de Lima (Rev. trim. 37, p. 393). The presidio and aldeamendo soon ceased to exist: in 1782 the Indians of the aldeamendo were resettled in the new aldea of São José de Mossamedes, where they gradually perished. It is not absolutely certain whether there were Šavajé also at the aldea Pedro III (Carretão). In 1786 Miguel de Arrudo e Sá received the order to make war on the Chavánte and establish an aldea for them. He

/352 cont./

175 forced them to retreat, with a Savajé walking on either side of each Brazilian. When the steamer whistled upon departure, many Savajé, out of terror, leaped from their canoes into the river. In any case, from then on great fear prevailed among the Brazilian population concerning the more powerful Savajé.

361 162 131 2. Dwelling sites. On the basis of my inquiries among the Karajá, the Savajé live in the interior of Bananal Island in three to five villages which are distributed over a long stretch of territory. The northernmost small village is said to lie in the interior, three to four days above the north end of Bananal Island. The main village lies, in the dry season, about eight days above the mouth of the Furo on a sandbank at the entrance of a brook (outlet of the inland lake?). In the middle of August it is moved into the interior. It is said to be very large, "like a city"; Pedro drew six rows, each with 20-25 houses, in the sand. The bachelors 346 are said to sleep in the mask house, located apart. Farther south, one to two days (?), one or two small villages lie in the interior 114 of Bananal. I visited one of them from Karajá Village No. 15, from which it is located quite directly east. One reaches it by 487 a well arranged route: after half a day's march, one comes to the Karajá village of Korumaré on a river. Either one travels up the river for one and a half days in a boat, describing a large arc to the south and east, or one walks for a day across the campo eastward to the harbor, from which it is another three to four hours' march to 162 the village. The village, which contains five houses with approximately 100-150 /Pl. 59 appears here/ /353/ inhabitants, lies on a lake; it is moved several times in the course of the dry season. 132 In the rainy season the entire region is inundated with water; apparently this lake then forms a part of the large lake that Fonseca mentions. I was unable to find out where the village is moved to during the rainy season. Finally, there is said to be a fifth small village still farther south, but the accounts about it vary.

131 162 101 361 166 This is the one branch of the Savajé. A second one lives near the south horde of the Karajá, and, indeed, in the two southernmost villages: Schischá and near Leopoldina. They migrated here in the last generation but one, for Chief Chico in

[TEXT CONTINUES ON P. 312]

/353 cont./

166 Schischã, the deceased chief Pedro Manco, and Mother Joana from the migratory camp No. 9, people about 60-70 years old, are regarded as the children of the immigrant Šavajé. Recently, Šavajé again came from Bananal to Schischã; in October 1908 they lived in a separate house. These Šavajé, of course, entered into frequent alliances with the Karajá.

167 [101] A third branch is supposed to have separated from the Šavajé on Bananal, apparently in the previous generation. This horde crossed the Araguaya and moved toward the west; among the Karajá of the Araguaya they are regarded as lost. The separation took place in the region of the mouth of the Rio das Mortes or somewhat more to the south.

619 Before I enter into a discussion of the culture of the Šavajé, I should like to report very briefly what the Karajá told me about them: The Šavajé are their kinsmen; they speak the same lan-
628 [438] guage and have the same tribal tattooing. They live in peaceful relations with the Karajá, they intermarry; above all, there is an active trade in which the Karajá trade to the Šavajé stone tools, which the Šavajé lack, as well as iron goods, fabrics, and chains of beads in exchange for urucú, net coverings, araras, and
511 food. In clothing and ornamentation the Šavajé are supposed to be equal to the Karajá, but to have much more beautiful things. Among the Karajá, they are considered rich in ornaments and foodstuffs; hence, in times of hardship, the Karajá often migrate over to them. I found these statements to be generally true.

101 Phonetically the name of the people should be written Šăvăjé, in accordance with the pronunciation customary among the Karajá. The Karajá also call them: (ĭ)šăndjŭ, (ĭ)šă(n)dĭwăndŭ.
36 [114] [161] I cannot give their number, because I became acquainted with only a small village of five huts. In any case, besides three or four such small villages, there seems to be a very large village, similar to those of the Šambioá, so that the number may perhaps
[162] be given as 800-1000. The Šavajé living among the southern Karajá perhaps reach 50 in number.

T 105 /404 cont./
C [197] center stripe. Their women also make pottery. Their language differs from that of the Karajá; the two peoples do not understand each other. The relationship between the Karajá and the Tapirapé
C T 648 [939] seems to have been peaceful in former times. With iron goods the Karajá bartered for net coverings, bows, araras, stone lip-plugs, food, etc. The meeting place was a sandbank in the Rio Tapirapé,
C T [721] opposite a high steep bank, slightly below the place to which the Karajá ordinarily extend their annual fishing expeditions. The Karajá had taken advantage of this opportunity to abduct in secret the women and children in the places stripped of men. As has been mentioned above (p. 263), because of this there was finally a hostile clash between the two tribes about six or seven years ago;
C [727] since then the Karajá avoid this spot, they no longer go so far upstream. The abducted women are used by the Karajá as slave women for work, as well as village prostitutes; the children are taken into the tribe. /Pl. 69 appears here./ /405/ /Ills. 262 and 263 appear here./

C ● 162 T [142] 3. Observations in Karajá villages. In the villages of the Karajá I saw a total of two women, three maidens, and two boys from the Tapirapé. They were smaller and more delicate than /Ills. 264 and 265 appear here/ the Karajá. The women wore black
T 304 302 incised tattooing on the chins and on the cheeks (see Ill. 262 a, b /see p. 339/). One girl was painted red on the face (Ill. 263).

C T 439 126 In the way of objects that were supposed to come from the Tapirapé, I acquired the following in the Karajá villages near the Tapirapé mouth: the comb (kŭwaă̆; Pl. 69, Ill. 1); its method
T 303 of construction is identical with that of the Karajá, but the very regular plaiting pattern is different from that of the Karajá. The
T 283 spindle (Ill. 264) with the double-conical wax whorl does not differ in any way from those of the Karajá.

T 411 The club (ĭwŭră, Ill. 265) is identical in form with the round clubs of the Karajá. One side of the front half of the club is grooved and flanked on either side by a raised strip which bears groups of cross-lines. The cylinder on the handle has three grooves; the handle is grooved and likewise has two strips with cross-lines and depressions.

[TEXT Continues on P. 339]

6:Cook M-3,4 (ca. 1900) 1909
SP9 Caraja SP9

The largest fish in the river are eight or ten feet in length and encased in an armor of big scales. Still other fish will be mentioned later. 136

After a five o'clock dinner one afternoon, we cast off again in order to take advantage of the current during the early part of the night. How strangely beautiful and romantic were the scenes that encircled us as we were borne quietly along on the bosom of the mighty, silent, placid flood and the shadows of night, pursuing the fleeing day, stole slowly over us! The boundless forest on both sides of the river, standing, or kneeling down into the water, seemed a vast guard of honor presenting arms, or two grand armies standing at attention. At length, calm and solemn night enveloped us in her sombre mantle. Two hours later, the full moon arose like a Queen of Glory in all her splendor, and radiated a flood of brilliant, delicious light that glorified river and forest and transfigured the savage world through which we were silently moving like spectres. I felt like exclaiming in the words of the Psalmist, "Praise ye him, sun and moon: Praise him all ye stars of light!" ooo

Soon, we reached a little hamlet called São José, that at the time of our visit, was in an advanced state of decay. This was the last outpost of "civilization," and the few people who lived here were cut off from the rest of the world and barely managed to eke out an existence. As I was sitting in our canoe one evening while we tarried here, some large fish heads that had been lying on the beach were thrown into the water; and the instant they struck the water, several fish one to two or more feet in length shot out of the water in the vicinity and glided, or ricochetted over the surface in every direction. They were frightened, apparently, by the large heads. We bought a fat cow here for three dollars and fifty cents and salted the meat down; but as the curing was not properly done, we finally lost the meat. [361] 123

We found a small group of the Karayá living at São José. We met the Karayá for the first time just before arriving here. They interested me greatly. Doubtless I appeared no [162]

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Chapter VIII.

THE KARAYÁ.—RECEIVING STRANGERS.—PERSONAL ADORNMENT.—DOMICILES.—MENAGERIES.—FISHING AND HUNTING.—HUSBANDRY.—FOODS.

101 [161] The Karayá tribe is divided into three great divisions, or separate tribes, called the Yavahé, the Karayáhy and the Sambiôa, numbering in all about four thousand. Little is 131 known of the Yavahé division except that they dwell in three 162 villages, or encampments, by a large lake, or lagoon, in the unknown interior of the great Isle of Bananal, which is between three and four hundred miles long and nearly one hundred miles broad, being formed by the two arms of the 133 Araguaya river. The Yavahé lake has an outlet into the [114] eastern arm of the Araguaya. In our descent of the Araguaya, we followed the western arm.

177 186 The Yavahé, though hostile to civilized men, and determined to avoid all contact with "civilization," much desire, neverthless, to obtain the steel implements, such as axes, knives and grubbing hoes, which civilization alone can furnish them. Neither does the Sambiôa branch wish to have any direct contact with "civilization" because they see plainly that their brethren of the Karayáhy division, who live in touch with the "civilization" that exists in the interior of Brazil, and which we know to be semi-barbarous, immoral and superstitious, are in a worse plight, morally, socially and physically than they themselves are—that they are extremely poor and demoralized, and suffer from various diseases, contracted from "civilization," with which they themselves are

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609 Many
[302] of them are painted black and red, and have their faces daubed
[301] with a thick layer of black soot; others wear upon their heads
[237] crowns made of beautiful feathers; while others again, have
[411] their hair braided and decorated with the brilliant crimson and gold feathers of the macaw. All are armed with spears beautifully decorated with feathers, and with bows and arrows and heavy killing clubs. They present quite a military spectacle.

Disembarking, the first thing the visitors do is to show the savages their arms, especially the repeating rifles, which fill them with awe. The chief now hastens to declare that he and his people are friends of the white man, saying: "The Karayá is the friend of the white man; there is no lie with us," repeating this twice. Confidence established, some trading may be done without difficulty. Small children, and particularly, young girls, are very shy of the strangers, and usually creep into their huts and cover their faces with their hands. The visitor is never troubled by beggars, and rarely has anything stolen from him.

131 The Karayáhy division live along the main stream of the
162 Araguaya between São José and Santa Maria in twelve or
[648] fifteen villages or encampments, one of which, near Santa Maria, was completely wiped out in 1881 by the Kayapó
361 tribe. Their villages are not so clean as those of the Sambiõa, nor are the huts so well constructed.

191 Observing the speech of the Karayá, one can scarcely notice any movement of the lips; nor do they seem able to repeat exactly a sentence just uttered. They have many sounds which they produce with the tongue and swallow the
192 last syllable. Apparently, their speech is not related to any Brazilian aboriginal language. The most remarkable thing about it is that they have one dialect for the men and another for the women; though only a few words are entirely different, and with most of them there is but a slight, unimportant change.

142 Physically, the Karayá are one of the finest of the aboriginal races of Brazil. They are of medium size, slender and

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eyes from the strong reflection of the sun on the sand-bars. 293
When trading with travelers, they are eager to get blue or [439]
smoked glasses, or goggles.

The Karayá live in a more advanced state than do some 162
of the other tribes of the Amazon basin, especially the rough, 361
nomadic peoples, who exist in small groups of a few families.
They prefer to live in large groups containing hundreds of
individuals, and in permanent habitations, constituting fixed
villages or encampments. True, the Karayá living near San [221]
José, rove about somewhat in small parties during the dry
season; but farther down the Araguaya, the encampments
are more permanent and populous, numbering one hundred
fifty to two hundred souls. During the rainless season when 361
the river is low, they live on the sandy river bottoms, called
praias. Here they set up their easily portable huts, in order
to be convenient to their canoes and to the fishing grounds,
and also to be more free from troublesome insects.

The *villages* of the Karayáhy division, in common with
those of all other primitive peoples, are merely clusters or
groups of huts, huddled together in complete disorder. Each 342
hut is constructed by planting in the sand, fifteen or twenty
feet apart, two parallel rows of saplings, then bending over
each pair of opposites and tying them together. To these ribs
are bound bamboo rods in a horizontal position, *sipo*—creepers [283]
—being used as cordage; and upright poles are planted at the
gables. Over this frame-work is bound the skin, or covering, [824]
which consists of giant, feather-like palm-branches. Sometimes
plates, resting on forked posts, are used to further strengthen
the frame. This dwelling, when completed, is shaped like
the bottom of an inverted barge, and looks like a very squatty,
ancient haystack, with a hole—the door—eaten in one end
by cattle.

Garbage, such as watermelon rinds, pumpkin skins, green 364
corn cobs, and other fruit and vegetable refuse, is dumped
just outside the hut. Here, the mass festers and stinks in
the fierce rays of a tropical sun, and attracts swarms of [361]
insects, especially sand flies, that torment the nude savages

361 beyond endurance, compelling them, finally, to pull down
[364] their huts and move to a new site, perhaps to some other sand-bar. This is a case of moving the residence instead of the garbage. During the rainy season, or when the sand bottoms are submerged, which may not occur until two or three months after the rains begin, the Karayá dwell on the
[342] high banks of the mainland. Here, the huts are much better constructed, resembling the dwellings of "civilized" Brazilians.

342 It is seldom one sees among primitive peoples, such sub-
184 stantially constructed huts as those of the Sambiõa division. Here is seen the greater industry, the greater activity, and the better condition in every respect of the free, unmolested sons of the wilderness in comparison with their "tame" brethren who exist in more destitute circumstances, though in contact with, and under the influence of the "civilized" people—the semi-barbarous Brazilians. The dwellings of
342 the Sambiõa are not placed in disorder, but are arranged in
363 long rows, forming regular streets. "They make a favorable impression upon the visitor, because the streets appear clean and the huts orderly, comfortable and inviting." The four
361 Sambiõa villages each contain sixty, thirty, forty-five and
162 ninety huts, respectively, and each hut is occupied by one or
592 two, or more, families.

352 The furniture in these primitive abodes is very simple.
[285] The floor, which is bare earth, is covered with matting made by braiding together the long, slender leaves of the burity-
[513] palm. The occupants sleep on this matting without any other bedding whatever, save a round billet of wood for a pillow upon which the neck rests, but not the head, Japanese
353 fashion. From the plates, or roof supports, hang baskets of various forms and sizes, in which are kept the bright feathers that are used in decorative work and ornament making. Finished ornaments and decorations made of brilliant feathers, pieces of regalia, bows and arrows in a finished and unfinished state, spear-throwing sticks and various small articles are also seen stuck into or suspended from the roof; while